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For "The Friend."

John Griffith.

(Continued from page 258.)

John Griffith's allusion in the following extracts to lukewarm unfaithful professors, as being "spots in our feasts of charity:" his ints relative to the desire in some to have ministers at marriages and burials, particularly the latter, and the thus increased watchful care necessary respecting the exercise of the ministry on those occasions, should claim our serious consideration. His deep, painful sufferings upon every visit to the city of London, seemed even more than his pen could convey; and much reminds of the very similar travail and exercise of spirit of dear Thomas Scattergood, near half a century later, that "proud, and gay, and gain-devoted ty."

"At Chelmsford, I had good open service at their week-day meeting, and also on the first-day following: notwithstanding which, secret pain accompanied my mind, occasioned by those unfaithful professors before mentioned at, who have neither courage nor fidelity to maintain any branch of our Christian testimony, where there appears a probability of outward losses or suffering thereby: dealing with our principles in a very lax, indifferent manner, taking what they please and sacrificing the rest to their own selfish views; such are as spots in our feasts of charity, and a mournful load to the living in religion; but the Lord Almighty, who hears the groanings of these, will in his own time grant relief; and the others shall bear their own burdens.

Upon the occasion of a marriage at South Newton, I found it my place to sit the meeting in silence. The earnest expectation of people, especially on such occasions, I believe often obstructs the current of right ministry. Silence, if duly considered, may be the best season of instruction for those whose life is in words or outward declarations. I have thought some amongst us are so void of a right understanding, as to suppose there is a kind of necessity for something to be done by way of ministry, at marriages and funerals especially; being hard for them to apprehend that they can be so honorably conducted without. I have observed some who, though but little concerned, to maintain our testimonies by an

uniform, consistent deportment, yet appear very zealous on those occasions; taking a deal of pains, and riding many miles, and sometimes from one preacher to another, to make themselves sure of having one; and when they have been so successful as to prevail upon any to come, it would no doubt be a great disappointment, were they to be wholly silent. In this situation, the minister himself may, unless well-grounded, be exposed to temptation to gratify such. My principal view in this remark is, to show how remote such are from the truth they profess, and how nearly allied to some other professors of Christianity, who make religion chiefly consist in outward performances, and think it not like a Christian burial, when a corpse is committed to the earth without something said over it. If that over-anxiousness in the people should prevail on the preachers amongst us, to answer their cravings and expectations, either in attending, or when there, in gratifying them with words, without a due regard to the holy weight and impressions of the Word of life, as the alone moving cause to public service, they would be in danger of being lost as to the living body in the Society; and although such might continue in a consistent form of sound words and sound doctrine, as to the external appearance, yet the substance being lost, their performances would be no more than as sounding brass or a tinkling cymbal. Some, to our sorrow, have been observed to lose ground by such means; what can we imagine more offensive to the gracious bountiful Giver, than to prostitute such a precious divine gift, by making it subservient to the carnal unsanctified desires of those who are strangers to God, yet love to hear of him and his glorious acts, by the hearing of the ear?"

In London he continued "about three weeks, visiting meetings diligently every day in the week except two. It was a very painful time of deep suffering in spirit, even beyond expression. I was as a sign of silence from place to place, especially at Grace Church Street Meeting; which, doubtless, was a great mystery to many. But it was my way to peace, and I sought after contentment, though it might occasion me to be accounted a fool, by the lofty towering spirits in that city, who may justly be compared to the tall cedars of Lebanon."

He left London again the 19th of the 10th month, 1749; and thus alludes to a meeting held at Witney: "I had a very painful exercising time, not only under a sense of undue liberties prevailing, but also of an exalted self-righteous, self-sufficient state; than which, none are harder to be reached unto, or made any impression upon: my business was to sit in silent suffering with the oppressed seed." At Salisbury he says: "I found things mostly low, painful and laborious to work through. Those under our profession appeared to me, in too general a way, to be satisfying themselves with the religion of their education

only; without much experience of the life and virtue thereof, operating upon their hearts. Some, it is to be feared, undertake to rule and act in the church without a proper qualification, and so do not therein seek the honor that cometh from God only. Here the equal balance and standard is not kept to; partiality gets place; men and women's persons are respected because of riches or outward substance: true judgment is perverted, and wickedness escapes censure, to the affecting the whole community, as in the case of Achan. Such things provoke the Lord to withdraw, who is the only strength and defence of his people. They then become languid; their hearts become as water, and the inhabitants of the land prevail against them, till they are in the end made desolate." "At Alton, which is a large meeting, I found some solid, weighty Friends, to whom my spirit was nearly united; having, in the main, good satisfaction and openness amongst them; with searching close service to the unfaithful; in which I was favored with the comfortable help of upright spirits, whose sincere travail is maintained for an increase of faithful laborers in the Lord's vineyard and the restoring of ancient beauty.

Now did my deep and painful labors in this visit begin to wear off, and to draw towards a close, as far as related to my travels at this time, in Great Britain and Ireland. I therefore soon expected a full discharge, as I saw little before me, save the city of London. In this city I had very little openness in respect to ministry, but was silent as usual, from meeting to meeting. Indeed, my sufferings in spirit were exceeding great and deep, day and night, in that city, so that I was weary of this life, and as it were, sought death; being at times ready to say, it is better for me to die than to live. I much wondered why it should be so; but have since seen it was in order for the filling up of that measure of the sufferings of Christ allotted to me, of which I have seen the great advantage, with respect to giving dominion over those things and spirits, that were the cause of those great sufferings, which could not be stood against or overcome any other way. For, as saith the apostle, 'If so be that we suffer with Christ, we shall also reign with him.' And our Lord also said, 'Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'

I have sometimes thought, as I believe it may, by the foregoing account, appear to others that I was led in a manner somewhat uncommon, to see and feel the sorrowful declension of our Society, in my travels through these nations; though I am very sensible, divers faithful brethren have shared in the like painful travail; which, in some degree, may be compared with that of Nehemiah; who, under great anxiety and distress of mind,

entered upon a long and hazardous journey, and went in the night to view the breaches and desolations made in the city of the great king, before he and the people arose in the name of the Lord, to build the walls of that city, and set up the gates thereof. He found the hand of the Lord upon him, moving and strengthening him to seek the good and prosperity of his own people.

These things are written for encouragement and instruction to the painful laborers in the Lord's work; that they faint not under the weight and exercise thereof; nor think strange concerning such fiery baptisms and trials as they may meet with in the course of their travels. They may be well assured, that such things are all directed in wisdom; which, in the Lord's time, will appear to their full satisfaction and comfort. For it is far from the Fountain of infinite kindness to permit such heavy affliction to fall upon his servants unnecessarily.

Though I had but little openness as to ministry in London, yet I found my mind engaged to attend their meetings, as I apprehended, in order to suffer and travail with the true seed, for its enlargement, as well as to be a sign and example of the important duty of silence, to the professors of Truth. They had been long and greatly favored with living testimonies, even line upon line, and precept upon precept; under all which, for want of a proper application and improvement thereby, the Society declined, and the ancient beauty thereof greatly faded away; I mean, in what relates to the life and spirit of religion in the practical part thereof; for the body of the Society everywhere, as far as ever appeared to me, are remarkably one in faith and profession, the same which had been held and professed by us as a people, from the beginning. This wonderful oneness and agreement amongst us everywhere, which I have not observed, neither do I believe it is to be found among any other set of Christians, to that degree, is to me a clear evidence, that the original foundation thereof, was the one infallible Spirit of Jesus Christ our Lord, who prayed the Father, that his followers might be one, as the Father and the Son are one. And notwithstanding great numbers in our Society are resting satisfied with an empty profession, and by their unfaithfulness, fall greatly short of the dignity our worthy predecessors attained unto; which, considering the abundant favors bestowed from time to time, for the help and preservation of the Society, is cause of deep mourning and sore lamentation; yet there has been, through the kind providence of God, from the beginning down to this time, a living body preserved the same in faith and practice with our ancestors. These are scattered and interspersed throughout the whole Society, like the salt thereof, in order, if possible, that all may be seasoned. I think there are very few, if any meetings, wholly destitute of some of that sort; so that I would not have it understood, by the foregoing mournful complaints, although there may be just cause for them, that I think the Society is become desolate, or that the glory is departed therefrom: far be that from me; I am fully convinced to the contrary, and at times have faith to believe, the glory will never wholly depart, nor shall we cease to be a living people: yet I believe numbers under our profession, for their great unfaithfulness and unfruitfulness, will be

blown upon by the Lord, and rejected, and others called into the vineyard, who will be more diligent and faithful."

(To be continued.)

How a War was Prevented.

In the autobiography of Sampson Wilder, of New York, there is an interesting personal record of an interview with President Jackson. The circumstances leading to this incident are thus narrated:—

"To illustrate the controlling power of God in making use of human agency in the accomplishment of His wise designs, it is necessary that I should go back to the times of the French Revolution, when the illustrious financier and far-famed banker to Louis XVI., M. Necker, was in power.

It seems that Necker, during the revolutionary struggle, was desirous of placing some of his ample fortune in a foreign country, as a place of safer deposit than France or Switzerland. At that period Necker had the misfortune to be introduced to a man who had just returned from America, where he had been speculating in wild lands. This unprincipled man gave such glowing accounts of the quality, location, and cheapness of these lands, that Necker became the purchaser of two townships, consisting of near fifty thousand acres, at two dollars an acre, besides lands in the towns of Clare and Clifton in St. Lawrence county, New York: and after a while his daughter, Madame de Stael, relying on the integrity of this man, purchased an additional quantity of thirty thousand acres, which it seems she and her children had been trying to dispose of, in order to save them from being eaten up by tax and interest.

I had become, from their connection with the Paris religious societies, at first in the Moral Christian Society, in which Protestants and Catholics united, quite intimate with the two brothers, the Baron de Stael and the Duc de Broglie. On the eve of my departure for America, the latter called, being recommended to do so by the Baron Hottinguer. He urged me to become his agent in disposing of the aforesaid lands. Such were his engagements in affairs of state, that he could not give time and attention to this unfortunate investment. Our relations had been such that I could not well refuse this request, though reluctantly yielding assent to it; but never thinking that the matter would be overruled to prevent the occurrence of a disastrous war. I was furnished with all the papers and documents necessary, and by employing the son-in-law of M. Depeau, a descendant of the Count de Grasse, who resided in St. Lawrence county, we succeeded at length in obtaining the miserable price of twenty cents an acre, which was forthwith remitted to the Duc de Broglie.

Seeing the enormous losses to which the De Stael family had been subjected, I made no charges. All my services were gratuitous. Letters were received by me from the Duc de Broglie and his brother-in-law, full of grateful acknowledgments. A small remuneration had been obtained by them, and a stop put to further ruinous taxes.

In the meantime General Jackson became the President of the United States. In his first message to Congress, he came out with a threat against France, if she did not pay the twenty-five million francs which she had

promised to do at a late settlement between the two nations.

On the following October I received a confidential letter from the secretary of the Duc de Broglie, saying that, however great the desire of the duke as prime-minister of France to pay the twenty-five millions, yet were he to do it under the aforesaid threat, it would create a revolution in France. He therefore requested me to go to Washington—and that he was backed by an urgent request from his venerated friend Baron Hottinguer—and have recourse to all the influence that could be put in requisition to obtain if possible an apology from the President, in the ensuing message for the offending threat, or at least a softened expression, so as to allow the duke, in accordance with his desire, to pay over the money.

Knowing the unyielding character of the man with whom I had to do, I was by no means sanguine of accomplishing the difficult task entrusted to my management. Encouraged, however, by the declaration of St. Paul, 'I can do all things through Christ strengthening me,' I proceeded on my way to Washington. Having previously some acquaintance with the Presbyterian minister there, I called on him to accompany me to the White House and present me to the President."

S. Wilder found the President at home, and was soon able to secure a private interview; when the first remark he made was, "Sir, you see before you a man who desires no office, no emolument from Government. The stiff attitude and settled features of the President very visibly relaxed, and with more easy manner he asked S. Wilder to proceed, which he did, explaining the whole matter as has been stated. As the worst apology was spoken, the President became excited, rose to his feet, exclaimed, "No, sir, Andrew Jackson never will," bringing his fist down on the table with a heavy blow—"Andrew Jackson never will make an apology for what he has said in his message." S. Wilder began to tremble for the success of his mission, but, waiting a moment, renewed his statement of facts, concluding with an appeal to President Jackson's feelings, made in his own inimitable style and manner.

"If by one turn of your pen, merely softening an expression, you, sir, avert from this land and from France all the horrors of bloody conflict, generations yet unborn will bless your name. Think, sir, of all the widows and the orphans such a war would create. Prevent it, and your own approving conscience before God and before men shall be your reward. You, sir, are, in the providence of God, occupying a station which, if you should find grace to discharge with fidelity its responsible duties, will produce results of vast importance to the present, future, and eternal good of our fellow-men—results which angels will view with joy and admiration. Should you, by the mere softening of an expression, be now led in the ways that make for peace, eternity alone will disclose all the beneficial effects of it, amid the splendors of celestial glory. That you, sir, may have grace to do this, God grant for the Redeemer's sake."

The President was evidently much affected and answered, "Sir, it shall be as you wish. The message shall be made satisfactory. What would you propose?"

Prepared for such an emergency, S. Wilder took from his pocket a paper on which was

written a short sentence relative to our affairs in France, and handing it to the President, said, "Something to this purport, I am sure, would enable the Duke de Broglie to pay the money without difficulty." Suffice it to say, the suggestion was adopted, the sentence actually inserted in the next message; France was satisfied, and her debt to us soon cancelled.—*Leisure Hour.*

For "The Friend."

The Straight Gate and the Broad Way.

AN ALLEGORY.

It was a forcible testimony of the apostle Paul: "Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." There is a greater danger, perhaps, than that of having, through the subtilty and force of Satan's temptation, our hearts so entangled in the vanities of the world, as insensibly to have them corrupted from the simplicity that is in Christ and hardened through the deceitfulness of sin. In proportion as this is the case, we may be assured that the cares of this life, the deceitfulness of riches, and the love of other things, will more and more draw us away from that inward watch and low-abiding, which the dear Saviour so strongly impressed; and without which there must be a falling away to the dominion of the lusts of the flesh, the lust of the eye, and the pride of life, which are not of the Father but of the world.

A second Allegory of Hannah More's, extracted from as follows, was no doubt written to point out the danger she apprehended some were in from the delusions of the god of this world, who, the Apostle says, "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." This she has graphically represented under the caption of "The Straight Gate and the Broad Way." How aptly hath she set forth the howling wilderness in which as "strangers and pilgrims" we are placed here; the dangers of trusting to any light save that of the Lord Jesus,—the true light which lighteth every man that cometh into the world; the undeniable truth, that Christ is the author of eternal salvation to those only who obey him; the solemn realities of that harvest where we must reap what we sow—if of the flesh, corruption; if of the Spirit, life everlasting.

The straight gate and narrow way, though difficult and rough—requiring that the "shoes shall be iron and brass"—she nevertheless presents as safe. The other, while smooth and easy to flesh and blood, abounding with unpleasing delights to tempt the eye and the ear, nevertheless led down to the chambers of death. Those who preferred a merry journey to a safe one, and who reversing Moses' voice—"the pleasures of sin for a season," rather than "the recompense of the reward" hereafter—were sure to be found in the broad way. Nay, so many sensual delights were here herein, and which so fell in with the pride of a corrupt nature that, as the King all-wise had declared, "Many there be which go thereat." And this notwithstanding they were assured, that a few hours or even a few moments might at any time anticipate their final sentence, and precipitate them before the eternal Judge unto the never-ending eternity beyond.

A few meek and lowly, sometimes ridiculed

and despised, yet devoutly diligent and patient travellers, honestly took upon them their Saviour's appointed cross; and looking unto Him as the Captain of their salvation, endeavored to make straight steps to their feet. These were made willing to bear, believe, hope, and endure all things in working out their soul's salvation with fear and trembling before the Lord. His yoke, as promised, was made easy to them, and His burden light; while by patient continuance in well-doing, and by the springing up of that hope which "maketh not ashamed because the love of God is shed abroad in the heart," they were enabled to rejoice in the tribulations of time, accepting these as but a part of the way unto the joy unspeakable and full of glory promised them in one of the many mansions in the Heavenly Father's house.

Extracts from the Allegory are as follows: * "Now I had a second vision of what was passing in the Valley of Tears. Methought I saw again the same kind of travellers whom I had seen in the former part, and they were wandering at large through the same vast wilderness. At first setting out on his journey, each traveller had a small lamp so fixed in his bosom that it seemed to make a part of himself; but as this natural light did not prove to be sufficient to direct them in the right way,† the king of the country, in pity to their wanderings and blindness, out of his gracious condescension, promised to give these poor wayfaring people an additional supply of light from his own royal treasury. But as he did not choose to lavish his favors where there seemed no disposition to receive them, he would not bestow any of his oil on such as did not think it worth asking for: 'Ask and ye shall receive,' was the universal rule he had laid down for them. But though they knew the condition of the obligation, many were prevented from asking through pride and vanity, for they thought they had light enough already, preferring the feeble glimmerings of their own lamp, to all the offered light from the king's treasury. Yet it was observed of those who rejected it as thinking that they had enough, that hardly any acted up to what even their own natural light showed them. Others were deterred from asking, because they were told that this light not only pointed out the dangers and difficulties of the road, but by a certain reflecting

* It being written by a member of another religious Society, we could hardly expect other than that some of the allusions or expressions in it should be unlike what one of us would use.

† Robert Barclay in his "Apology for the true Christian Divinity," thus writes on this subject: "We do further rightly distinguish this (the universal and saving light of Christ) from man's natural conscience; for conscience being that in man which ariseth from the natural faculties of man's soul, may be defiled and corrupted. It is expressly said of the impure, Tit. i. 15; that even their mind and conscience is defiled; but this light can never be corrupted nor defiled; neither did it ever consent to evil or wickedness in any, for it is said expressly, that it makes all things manifest that are reprobable, Ephes. v. 13; and so is a faithful witness for God against every unrighteousness in men. * * * We confess also, that conscience is an excellent thing, where it is rightly informed and enlightened; wherefore some of us have fitly compared it to a lantern, and the light of Christ to a candle; a lantern is useful, when a clear candle burns and shines in it: but otherwise of no use. To the light of Christ then in the conscience, and not to man's natural conscience, it is that we continually commend men; that, not this, is it we preach up, and direct people to, as to a most certain guide unto life eternal.

power, it turned inward upon themselves, and revealed to them ugly sights in their own hearts, to which they rather chose to be blind; for those travellers were of that preposterous number who 'chose darkness rather than light,' and for the old obvious reason, 'because their deeds were evil.' Now, it was remarkable that these two properties were inseparable, and that the lamp would be of little outward use, except to those who used it as an internal reflector. A threat and a promise also never failed to accompany the offer of this light from the king; a promise that to those who improved what they had, more should be given; and a threat, that from those who did not use it wisely, should be taken away even what they had.

I observed that when the road was very dangerous; when terrors, and difficulties, and death beset the fervent traveller; then, on their faithful importunity, the king voluntarily gave large and bountiful supplies of light, such as in common seasons never could have been expected: always proportioning the quantity given to the necessity of the case; as their day was, such was their light and strength.

Though many chose to depend entirely on their own original lamp, yet it was observed that this light was apt to go out if left to itself. It was easily blown out by those violent gusts which were perpetually howling through the wilderness; and indeed it was the natural tendency of that unwholesome atmosphere to extinguish it, just as you have seen a candle go out when exposed to the vapors and foul air of a damp room. It was a melancholy sight to see multitudes of travellers, heedlessly pacing on, boasting that they had light enough of their own, and despising the offer of more.

Now I saw in my vision, that there were some others who were busy in strewing the most gaudy flowers over the numerous bogs, and precipices, and pitfalls with which the wilderness abounded; and thus making danger and death look so gay, that poor thoughtless creatures seemed to delight in their own destruction. These pitfalls did not appear deep or dangerous to the eye, because over them were raised gay edifices with alluring names. These were filled with singing men and singing women, and with dancing, and feasting, and gaming, and drinking, and jollity, and madness. But though the scenery was gay, the footing was unsound. The floors were full of holes, through which the unthinking merry-makers were continually sinking. Some tumbled through in the middle of a song; more at the end of a feast; and though there was many a cup of intoxication wreathed around with flowers, yet there was always poison at the bottom. But what most surprised me was that though no day passed over their heads in which some of the merry-makers did not drop through, yet their loss made little impression on those who were left.* Nay, instead of being awakened to more circumspection, and self-denial by the continual dropping off of those about them, several of them seemed to borrow from thence an argument of a direct contrary tendency, and the very shortness of time was only urged as a reason to use it more sedulously for the

* How one is here reminded of the similar sorrow-stirring scenes in "Vanity Fair," as represented in "A Visit to the Celestial City" by Railroad! See pp. 44, 45.

indulgence in sensual delights. 'Let us eat and drink, for to-morrow we die.' 'Let us crown ourselves with rose-buds before they are withered.' With these and a thousand other such little inscriptions, the gay garlands of the wilderness were decorated.

(To be continued.)

Windmills in Holland.—The continual winds blowing from the Atlantic furnished the power gratuitously to whirl the vanes and turn the water-wheel attached to the windmill. There has been little or no improvement made on this machine in Holland for 1600 years. No other power is so cheap, simple or reliable. Without its application, two-thirds of Holland and one-fifth of Belgium would even now, in the noonday of steam power, of necessity have to be yielded back to the ocean, because the cost of steam machinery, fuel, repairs and attendance could not be supported from the profits of the land.

A correspondent of the Chicago Tribune says: There are 12,000 windmills in Holland and Flemish Belgium, each doing from six to ten horse power service, according to the strength of the wind, and working twenty-four hours per day, and every day in the month during the rainy season, and when the snows and ice are melting and the streams are high. The annual cost of the windmills in Holland is \$4,000,000. Twenty times that sum would not operate steam power sufficient to do their work; for recollect that all the coal consumed in Holland had to be imported from England or Belgium.

Go where you will, you are never out of sight of windmills in motion. In the suburbs of large cities, and at certain points where the waters of the ditches and canals are collected to be thrown over the embankments, they are congregated like armies of giants, and never cease swinging their long, huge arms. They are constructed of much larger dimensions than those seen in the United States. The usual length of the extended arms is about eighty feet, but many of them are more than 120 feet.

But the windmills in Holland are not exclusively employed in lifting water, but are used for every purpose of the stationary steam engine. I observed a number of them at Rotterdam, Antwerp, the Hague, and here at Amsterdam, engaged in running sawmills, cutting up logs brought from Norway, and others were driving planing mills and flouring mills, brick-making machines, or beating hemp.

Those used to lift water out of ditches into canals and embanked rivers, have wheels instead of pumps attached to them, as they are less liable to get out of order, and are thought to remove more water to a given power.—*North American.*

A curious automaton spider has been invented at Paris. The spider is life-size, and is made of copper. By pressing a spring it will move round the table in a way marvellously true to nature. It was made at Nuremberg forty-five years ago, and was bought as a toy for the Duc d'Aumale. Now it has been sold for \$50. This automaton is worthy to rank with the historic iron fly, which flew round the room and perched on the hand of its master, or the artificial eagle which took flight from a perch in front of the Emperor Frederick, and, soaring aloft for some distance, returned to its starting place.—*Late Paper.*

ALONE.

Alone? Thou need'st not be alone:
One Friend divine is ever nigh;
He knows thy secret hopes and fears,
He listens to thy feeblest cry.

His words have mighty power to heal,
His voice invites to peace and rest;
He longs to have His children lean
In loving faith upon His breast.

Confide in Him with all thine heart;
Tell Him thy struggles day by day;
Ask Him to grant thee needed strength,
And light to guide thee on thy way.

Fear not, though clouds and storms arise;
Thy Father sends them all in love;
He seeks to draw thy thoughts on high,
And points thee to thy home above.

C. A. Means.

YE DID IT UNTO ME.

Sinner, careless, proud, and cold,
Straying from the sheltering fold,
Hast thou thought how patiently
The Good Shepherd follows thee;
Still with tireless, toiling feet,
Through the tempest and the heat—
Thought upon that yearning breast,
Where He fain would have thee rest,
And of all its tender pain,
While He seeks for thee in vain?

Dost thou know what He must feel,
Making vainly his appeal;
When He knocketh at thy door
Present entrance to implore;
Saying "Open unto Me,
I will come and sup with thee"—
Forced to turn away at last
From the portal shut and fast?
Wilt thou careless stumble on,
Even till thy Lord has gone,
Heedless of his high behest,
His desire to be thy guest?

Sinner, sinner, dost thou know
What it is to slight Him so?
Sitting careless by the sea
While he calleth, "Follow Me;"
Sleeping, thoughtless, unaware
Of his agonizing prayer,
While thy sins his soul o'erpower,
And thou canst not watch one hour?
Our infirmities He bore,
And our mortal form He wore;
Yea, our Lord was made to be
Here in all things like as we,
And, that pardon we might win,
He, the sinless, bare our sin!

Oh, by all the love He knew
For his followers, dear and true;
By the sacred tears He wept
At the tomb where Lazarus slept;
By Gethsemane's bitter cry,
That the cup might pass Him by;
By that wail of agony,
Why hast thou forsaken me?
By that last and heaviest stroke,
When his heart for sinners broke,
Do not let Him lose the price
Of his awful sacrifice!

Poems of A. and P. Carey.

Thomas Chalkley.

(Concluded from page 260.)

T. Chalkley says, he very well remembers at the age of ten years, "the work of God upon his soul," and relates an incident in which he had disobeyed both of his parents, as well as rebelled against God, and in his own language he says, "I had not only felt the anger of my parents, but the Lord frowned upon me, inasmuch that I trembled exceedingly, and was as though I heard a voice say to me, 'What will become of thee this night, if I should take thy life from thee?' At which

Selected.

I was amazed and in great fear. Then covenanted with God, that if He would please to spare my life,—for I thought God would have taken it from me that very moment,—I would be more sober, and mind fear more than I had done before.

"Nevertheless, I broke covenant with God my Maker, my adversary tempting me so do, telling me I was but a child, and it was natural for children to be brisk and play, and that God would wink at my childhood youth, and it was time enough for me with a man to become religious."

Perhaps he did not here mean the innocent plays of children, or the joyousness or mirthfulness attending infancy, yet he knew by the "still small voice" which was speaking to him in the secret of his heart, and convicted him when he did wrong, that he was not heeding this voice, or obeying the call of the Lord to follow Him.

Let children remember that the eye of the Lord is upon them, even as upon older persons, and that He condescends to visit them often at a very early age, and makes known His will to them in such a manner and in such means as they can grasp,—condescending to their youthful minds,—and if they give heed to His voice, as it is made known to them, they also will have a sure and sensible feeling of peace and joy, when they have obeyed it. O! let them not give ear to the voice which may say, thou art young and these things are not required of thee, when thou attainest to manhood then shalt thou turn to the Lord—then it will be time for thee to serve Him; know thou art never too young to heed when He calls, thou art never too young to obey when He commands; neither knowest thou that another year, or even another day may be granted thee; then, when thou hearest the voice of the Lord, may the answer, as did Samuel, "Speak; for thy servant heareth."

Thomas Chalkley goes on to say: "But still God followed me with his chastising rod, and often put me in mind of my covenant, which I made with him in my distress; and that he had granted the request I then made to him, and unless I would take up a cross against my own corrupt will and inclinations, he should take me out of the world. Then, O then! I cried, Lord help, or I die! Save me, or I perish forever! I cannot keep thy covenant, nor do thy will, without thy help and assistance! And indeed if the Lord had not helped, I had been undone forever.

"I continued bowed down in my mind, calling on the Lord; thinking and meditating on heaven and heavenly things, but as I am sensible I had an inward enemy that always sought my hurt and overthrow, I have eyes to bless God, who by his grace, as mine eyes were turned to it, helped me to do his will; he was pleased to manifest it to me, so that thereby some change was wrought on me both inwardly and outwardly.

"I then began to delight in reading and sobriety, which before were irksome to me, and when I read the Holy Scriptures, I desired that God would open them to my understanding, which he did many times to my edification. I also begged earnestly of the Lord that he would be pleased to be with me, and make me like his children and servants, of whom I read in the Holy Scriptures who faithfully served him all their days. And when I read of the crucifixion of our blessed

For "The Friend."

and Saviour Jesus Christ, it would break soul into tenderness. I thought it was enough to awaken and humble any soul that well meaning, and had any sense of the ever, love and grace of Christ. Thus I went for several years, feeling that peace which is the natural understanding, which many have accompanied my poor and needy soul; I being advanced to about fourteen or fifteen years of age, I remember that I used to stand in the cross of speaking in the plain language,—which I always read in the Holy Scriptures,—to those whom I conversed with, except my father and mother, who would not allow me to speak otherwise. I was convicted of my conscience that it was not right to play the hypocrite after that manner; and on a certain time I had occasion to speak to an officer, a great man in our neighborhood, and my heart moved within me for fear I should stand in the cross of Christ; for it was Christ's language to all, as we may read in the New Testament; and all the Scriptures, from Genesis to Revelation, speak thee and thou, to a single person. So I took up the cross, and I said to him; and he was much affronted and said, 'Thee! what dost thou thee me for?' I boldly asked him if he did not say thee to his Maker in his prayers? and whether he was too good, or too great to be spoken to in the same language in which he addressed the mighty? to this he made no reply, but seemed to fall from his passion into admiration, as one smitten in himself. He bore me respect ever after, and I greatly rejoiced that I was preserved faithful. Though it may look a little thing to some, yet I found it good, as the Scripture saith, not to despise the day of small things."

Let us bear in mind that no act, if done for the Lord, in obedience to his command,—be ever so small,—will be passed unheeded by him; his eye is upon all his works, He seeth like the fall of the sparrow, or controlleth his power the mighty waves of the sea. To act of ours is lost sight of by our Maker, marks both the good and the evil; his love over all, and his mercy extends to each one of his great creation.

A pleasant story of the childhood of the Danish writer, Hans Christian Andersen, is told in a sketch of his life. Little Hans was one day with his mother and some other poor neighbors gleaning in a field of a man who has said to be very harsh and cruel. They saw him coming and all started to run away. At Hans' clumsy wooden shoes came off; the apple, or short stumps of the grain stalks which had been left by the reapers, hurt his tender feet, so that he could not keep up with the others and he found he must be caught. The rough owner of the field was very near, and could almost reach him with his heavy whip; when Hans, whose hopeless case now suddenly filled him with new courage, stopped and turned, and looking into the man's face, said: "How dare you strike me when God has said you?" The anger of his pursuer was subdued at once. Instead of striking the boy, he gently stroked his cheeks, asked his name, and gave him some money. The truth is, which little Hans had reminded him when about to do a cruel act, seemed to make him named of it at once, and caused him to speak and act kindly.—*Late Paper.*

"This life is a passage, not a port."

For "The Friend."

Marcoy's Journey Across South America.

A journey across South America from the Pacific Ocean to the Atlantic Ocean, by Paul Marcoy, is the title of a book of travels, published some two years ago in France, and of which an English translation has been issued by Blackie & Son, of London. Both the original French work and the English edition are in quarto form, beautifully printed on heavy paper, and profusely illustrated with maps and engravings. The book is not a mere record of the author's personal experiences; but, along with these, it gives much information as to the character and history of the countries and people through which he passed, and many curious glimpses into their habits of life, superstitions, and customs. These, however, are often related in such a dramatic manner, as to leave a feeling of doubt on the mind of the reader as to how much of the incident described really took place, and how much is due to the lively imagination of the writer.

The journey commenced at Ilay, on the Pacific coast of Peru. After crossing the Western chain of the Andes, P. Marcoy travelled northward along the valleys that lie among the ranges of those majestic mountains, till he came to the waters of the St. Ana, a tributary of the river Ucayali, which is one of the branches of the Amazon. Soon after starting they entered upon the Pampas of Ilay, a sea of sand, some 60 miles across and 180 in length. Our traveller thus describes their journey: "With the view of crossing the plain in a diagonal direction, we had set our faces to the northeast, and given the reins to our steeds in order that they might choose their own pace, it being important above all things to economize their strength. The intelligent creatures profited by the circumstance to break their ranks and reform in column, a strategic disposition which mules prefer, I know not why, to the square of Ecnomus, the pig's-head of Alexander, and even the famous wedge of Gustavus Adolphus. The movement having been effected with remarkable precision, each animal sniffed the air strongly, bent down his ears, stretched out his neck, and fell into step behind his companion, the muleteers simply muttering their discontent.

"A journey across this desert is not without its dangers. The wind of the ocean ploughs its surface, and continually changes its aspect. From morning to evening, from hour to hour, there is no more rest for these sands than for the waves themselves. Cavities open, hillocks are heaped up, ridges form, only to close, to fall in again, to be dispersed and succeeded by others like them. In order to steer their course over this uncertain sea, the pilots of the pampas observe the position of the sun by day, and of the stars by night. These are sure guides, which never fail them, but their path is also marked out by the bones of animals that have perished in the endeavor to cross the plain. These sad landmarks indicate by their position to the right or to the left, their proximity or their greater distance, that the traveller is more or less in the right track. For this reason they are always described with satisfaction, notwithstanding the mingled disgust and pity which the sight of them provokes. I am speaking now of disinterested and intelligent travellers. As for the mercenary and hard-hearted muleteers,

these bones, recalling so much lost capital, rather provoke their ill-humor than any show of tenderness.

"We had already continued our march a considerable time, often sounding the depths of the pampas with a searching glance, without discovering anything that resembled a carcass, when a cry, 'The bones, see the bones!' was uttered by a veteran *arriero* at the head of the column. All turned their eyes towards the point indicated, and southward, at the visual extremity of the plain, it was possible to discern a whitish belt which resembled those veins of saltpetre or of sea-salt so frequently to be found in these latitudes. Acting upon the advice of our leader, who asserted that we ought to pass to windward of these forsaken carcasses, we bent our course to the right, and went to reconnoitre them.

"Grouped in little heaps, and disposed in a single line, which lost itself in the horizon, these bones were more or less blanched; more or less polished, according to the lapse of time since the death of the poor animal who had owned them. Some of the bones were still covered with blackened flesh and dried integuments. Other carcasses still retained their skin, and under the skin which sounded like a drum, and was as tight as an umbrella, troops of vultures, the accustomed guardians of these solitudes, had taken up their abode. Following the example of the rat of La-Fontaine, who made his nest in a Dutch cheese, these rapacious birds, having first eaten the flesh of the beast, make a house of his inside. At the noise caused by our approach, they came out from their dens one by one, fixed upon us their cruel, withered eyes, and returned into their holes when we had passed. The more curious or the more starved among them, would perch himself upon a rib or a thigh bone, as upon a branch, and with oblique looks, seem to watch the pace of our mules, as if speculating on the chance of one being left on the road. If so, their expectations were disappointed; our poor beasts, although they carried their tails between their legs and their ears bent, were able to continue their journey without accident, to the no small satisfaction of their owners."

The first place of importance which our author reached, was Arequipa, situated in a valley which is thus described. "At our feet lay the valley of Arequipa, a profound ravine, some 500 feet deep, about six miles in breadth, and 45 miles long in the direction seen from this point. Carpeted with green of various shades, it was dotted at every vantage-point with villages, farms, and country-houses, while through its commingled light and shade meandered two rivers, which entered the plain from opposite points, approached each other, lovingly wound their way side by side for a certain distance, and at length merged their waters in one full stream. The whole eastern side of the valley was bounded by the first plateau of the Western Andes, that vast pile of snowy heights whose higher pathways seemed to scale the heavens. Two sierras, connected with the principal chain of mountains, to which they served as buttresses, loomed up in front. A space of about 60 miles in circuit separated the two masses, and from the centre of that area, sprang in all its native majesty and its unrivalled configuration the cone of Misti [15,223 feet above the sea] one of the finest volcanoes which crown

the Andes at various points from Terra del Fuego to the equator."

"To the traveller who arrives panting and covered with dust, this long strip of verdure, sweetly softened by the distance, and varying its aspect each league, is like a land of promise, a peep of that fertile Canaan which at length terminates the desert."

Among the few animals which are indigenous to the valley, P. Marcey mentions the guinea-pig, which has been famous since the time of the Incas. The natives keep it in their dwellings, as did their ancestors, and eat it with all kinds of sauces. Its flesh is most delicate, its fur in the wild state, is of a bluish gray, with a touch of white, something like the Chinchilla.

He found this fertile valley cultivated with great care. "Fields of maize, clover and potatoes, squares of golden grain, streams bordered with well-grown willows, mud-built houses, colored white, blue or pink, combined to form a landscape on which the eye rested with pleasure. Here and there in arbors formed of trailing gourds loaded with their pale yellow fruit, and surmounted with a pennon of the Peruvian colors, the sign of a rural cabaret, men and women in many colored garments, with complexions like Sepia, and hair flowing down upon their shoulders, swallowed their favorite drink, strummed their three-stringed guitar, and frisked merrily about, and ending in their dropping off to sleep, with their heads under the shade of the arbor, and their feet in the sun. I found myself surprised into silent disquisitions upon the nature of man in general, and in particular upon that of these indigenes, happy under the shadow of a gourd, which served them at once for house, tent and sunshade. 'Happy people,' I said to myself, 'whose appetite of hunger is satisfied with a pumpkin, content to dine on a potato roasted in the ashes, to sup on a raw onion, and to pass through life without disquieting themselves about a battered hat or a ragged pair of breeches; whose only fault is to organize an *émeute* once a month, and set up a new president of the republic.'"

Arequipa during the last 300 years has been eight times partially destroyed, and thrice overthrown from its very foundations by earthquakes. These do not appear to be connected with the volcano of Misti, at whose foot the city is placed, but with the eruptions of Huayna-Putina, in the valley of Moquehua. The most violent of these eruptions took place in 1609, when the volcano ejected cinders, stones and sand for 45 days, and in such masses that the city of Arequipa was completely destroyed, and, as well as its valley, covered with a thick bed of ashes. The neighboring rivers obstructed with sand and stones, changed their course, leaving upon their shores thousands of dead fish, the corruption of which occasioned a pestilence in the country. Beyond Quella, at the mouth of the valley, the waters of the sea, to a distance of ten miles were turned to a grayish color, and Lima, the royal capital, at a distance of more than 600 miles, could count, by the reports which from minute to minute shook the ground, every throe of the agony suffered by Arequipa.

"The churches and convents, constructed for security against earthquakes, are built of stones to half their height only; all the rest is woodwork, plaster or loam. Gold and sil-

ver, precious stones and rich draperies, are lavished with prodigality upon the altars and vestments of the images. The Christs—there are many in the Peruvian calendar, such as the Christs of Earthquakes, of Remedies, of the Faithful, Dead, &c.—are dressed in skirts of point lace from England, and have crowns of the *Acacia triacanthus*, each thorn in which is composed of an emerald five inches long; the nails which fasten the image to the cross have diamond heads, and furrows formed of rubies imitate the blood of the wounds. The blessed Virgins, still more numerous, are dressed in farthingales or hooped petticoats, with court mantles of velvet, brocade or embroidered satin; head dresses adorned with streamers; turbans surmounted with feathers, collars of pearls, ear-rings of brilliants, jewelled rings on every finger, watches with chains and charms, brooches and scent boxes, pocket-handkerchiefs of lace, and fans covered with spangles."

The monks come and go at pleasure, and enjoy an unlimited liberty of action. The nuns are not allowed to leave the convent building, but have the privilege of receiving visits from their relatives and friends. They monopolize the manufacture of sweets, cakes and ornamental pastry. These they supply to order, sparing no pains to satisfy the public and increase the number of their customers, and this not so much for the love of money, as for the pleasure of outdoing some other community; for there exists between the various convents a bitter rivalry.

(To be continued.)

For "The Friend."

TO THE EDITOR OF "THE FRIEND":

A communication in last week's issue states on authority of the *N. Y. Evening Post*, that "The banishment of John Bowne, the Quaker, to Holland, for his religious opinions, is the only notable instance of the exercise of religious intolerance in the history of Long Island."

The account in the *Evening Post* was amended by an article furnished to it a few days subsequent to the first item, of which I now send thee a copy, and may add in relation to the old Fox oaks, they are to be named as things that *were*—they are entirely gone.

Thy friend,

WM. WOOD.

New York, 4th mo. 4th, 1875.

In 1657, Robert Hodgson, a Quaker from England, arrived at New Amsterdam, [now New York] and proceeding to Long Island, appointed a religious meeting at Hempstead. He was arrested, tied to the hinder part of a cart, taken over bad roads to the city, was imprisoned, beaten till he fainted, and finally released from his sufferings through entreaties of the Governor's [Stuyvesant] sister.

John Tilton, of Gravesend, Henry Townsend, of Jamaica, Tobias Feak and Edward Hart of Flushing, were subjected to suffering for their religious views and practices. Tilton was arrested and fined £12 for having "dared to provide a Quaker woman with lodging, who was banished out of the province of New Netherlands."

Governor Stuyvesant enacted a law inflicting a fine of £50 on any one receiving a Quaker into his house for a night.

In 1663 John Liddall, on his way to Gravesend, felt constrained to "exhort the inhabitants" at Flatbush. He was arrested and sent, under escort of soldiers, to New

Amsterdam, in obedience to instructions the Governor, to seize and place in irons Quakers who should preach among them. The officer in charge of the prisoners (nine of them) apologised for the treatment of the saying, "that they did not hang them, their countrymen in New England did."

In 1702 Samuel Bownas, from England while attending a meeting at Flushing, was arrested by the sheriff, who, with his party "were armed with guns, pitchforks, swords and clubs." Twice his case was submitted to the Grand Jury, who refused to find a bill against him, notwithstanding the threats of the judge to imprison and fine them.

For these and other instances, see Thomas Bowdler's "History of Long Island," Bowdler's "History of Friends in America," Bessie's "Sufferings of the Quakers," &c.

W. W.

The Lumber Trade.—The Albany Argus, in an article on lumber, says: About six thousand and million feet of soft wood lumber were cut in the United States and Canada in 1874. Recent estimates put the entire manufacture of lumber and timber on this continent at about twelve thousand million feet per year, and if this estimate be correct, the pine districts furnished nearly half of the whole product. This vast pine lumber supply moves from its source to its markets in certain well defined lines or courses, and the main currents of supply do not differ greatly in magnitude. A thousand million is the estimated measure of this supply for the season of 1874. In northern New York, the Glen Falls district, the mills being fully stocked, in the eastern Saginaw river district of Michigan, the lumber which will come to the mills of 1875 must be less in amount than the total of old and new logs that came out in 1874. In western Michigan the product of last year will exceed that of the year, if such a thing is to be accomplished by the virtue of the most strenuous and persistent efforts. In the Wisconsin districts, it is claimed, and apparently with reason, that the unfavorable winter will inevitably diminish the supply, irrespective of the plans of the lumbermen. In the extreme western districts the unprecedented depression of the trade, last year, has proved an effectual discouragement of operations the present winter.

Retired men, even with the amplest claim on their time, are seldom able to work at their new occupations without a considerable quantity of the old work to make them feel busy. Merchants or lawyers who retire early should accept "directorships" or "arbitrations," only to give that necessity for promptness and for compression to their arrangements which is of the very essence of real efficiency. A task which may be done at any time is done at none. The paradox that only the busy man has any leisure is perfectly true. A man who, after being accustomed to the screw of heavy business exigencies, suddenly finds that the pressure is completely taken off, becomes demoralized, and has no time at all for that which is now his sole duty. Even Gladstone himself will probably do twice as much work in a seat in Parliament, and a consciousness that the heaviest part of his private enterprise must be squeezed into the long vacation, that he would do with the whole year at his disposal.—*Spectator*.

For "The Friend."

Emlen Institution for the benefit of Children of African and Indian descent.

The Trustees of this institution have recently issued their first printed report, which gives an interesting outline of its history. From this it appears, that our late Friend Samuel Emlen of Burlington, who deceased in the year 1837, by will \$20,000 to trustees "for the education, maintenance and instruction in schooling, and in Agriculture and Mechanical arts, of free male orphan children of African or Indian descent, or such male children of these races or castes whose parents if they may be willing to surrender them to this institution, as near as may be in the manner of the Manual Labor School of Emanuel Fellenberg of Hofwyl in Switzerland." The testator further declares it to be his express will and direction that in any institution to which this bequest may be appropriated, endeavors shall be used carefully to instruct the pupils in the fundamental Doctrines of the Christian Religion, namely, the Father of Man and the means afforded for his redemption, through the Incarnation of the Son of God, the miraculous Conception, the Birth, the death, resurrection, ascension and immortal character and offices of our Adored Lord and Saviour Jesus Christ.

I wish it also to be distinctly understood that it is not my intention hereby to found or endow any Institution which shall be rendered subservient to the advancement of the peculiar and distinguishing tenets of any particular sect of Christians, but that it should be entirely to the judgment of the pupils and their parents, as they shall attain to years of maturity, to unite themselves to any denomination of Christian professors which they may prefer, and hence, such piously disposed members of the Protestant Religious Society acknowledged the authenticity and authority of the Holy Scriptures and the before mentioned fundamental doctrines of the Christian faith, believing it to be his or her religious duty so to do, and to be at liberty, if approved by the Trustees, or the superintending officer or officers appointed by them, to hold meetings in the building for religious instruction and worship at proper times, in the discretion of the Trustees or their officer or officers.

The location of the school being fixed, by will, in one of the then non-slaveholding States of this Union, or in Canada, the Trustees proceeded very carefully to enquire into the comparative advantages of different localities within these extensive limits, and while engaged, an opportunity presented itself which seemed almost providential.

A self-sacrificing man, the husband of a no less devoted wife, (and both of them experienced teachers,) who had, for years, given up his whole time and means to the elevation of the colored race, and, after enduring great opposition, had successfully established colored schools in Cincinnati, had become convinced, from his experience there and elsewhere, that the true elevation of the races was, in no way, to be so well brought about, as by making them tillers and owners of the soil.

With this view, and at an expense of time, money and labor which it would take too long to describe, he had succeeded in gathering around him, upon a tract of Government land in Mercer county, Ohio, a considerable number of persons who owned the farms which they cultivated. The land was rich,

with plenty of water, and well timbered, and, though valued at only one dollar and a quarter per acre, the founder of this interesting colony had, at first, met with great difficulty in inducing the colored people to buy. With this object, he had twice travelled over the State of Ohio, a more arduous undertaking at that time than to-day, and had visited nearly every colored man that he could hear of. By persuading them, as he himself relates, to sell 'an old horse or something equal to it,' he collected 'many thousand dollars. It was all laid out in purchasing land, of which they have,' he says, writing to the Trustees, 'the deed from the President of the United States, each one according to his money. My great object was to change the circumstances of the blacks, believing that their character would change with them; in this I have not been altogether disappointed.'

"Two hundred and fifty acres he had bought for the purpose of establishing a Manual Labor school, and there, since the summer of 1836, his wife and he had been engaged in teaching, a service for which they had received no compensation from the blacks, though they had spent, of their own money, such considerable sums as to oblige them to part with about sixty acres of their land, for the payment of debts.

"Such was their condition when, in the year 1840 or 1841, they heard of the bequest of Samuel Emlen. The result of this was a proposition by the owner, to sell to the Trustees what remained of his farm—less than two hundred acres—with such buildings as he had erected upon it, for the purposes of the will, which harmonized so well with those he himself had at heart. He would still continue, if desired, the superintendence of the school and farm, at such salary as would provide for his actual necessities."

The Trustees after due inquiry made the purchase of this property in 1843, for \$1000, and continued a school there for some years; but the distance of the location from those who were interested in its management interfered with the success of the project, and the property was resold in 1857 for \$4500, and in the following year a farm was purchased in Solebury township, Bucks Co.; where the school was continued, until removed to its present quarter in Warminster township of the same county, in 1873.

Here, through the liberality of some friends of the Institution, they have provided ample accommodations for 25 Boarding Scholars, though the interest of their invested funds is not yet sufficient to support a family of that size.

The Manufacture of India Rubber.—The juice of the caoutchouc tree undergoes many curious mutations before it becomes a merchantable sheet. In a large building filled with great iron troughs and odors far from spicy, many men are at work on the rough rubber, which is first cut into pieces and then partially macerated and washed clean from impurities, emerging at length in the form of long strips of a dirty-white color, not unlike fragments of unbleached Turkish toweling.

It is now ready for the macerating mills, wherein it is worked up with hot water till it assumes the appearance of the chewed india-rubber dear to schoolboys. As the macerator slowly revolves, it squeezes from its capacious jaws a dark-looking, viscid mass, only to seize

it again and repeat the operation until the material becomes homogeneous, when it is ready for the cylinders.

In these it is squeezed under heavy pressure through sieves of exceeding fineness, which take up every remaining particle of dirt or grit, and the rubber is now ready to be rolled into thick or thin sheets—or applied to cylinders under which pass miles of silk or cotton cloth, until, after some half-dozen applications, a coating of sufficient thickness to make it waterproof has been deposited on the fabric, or to be cast into molds into valves or buffers. "Washers" are cut out of the heavy sheets, which are also employed for making the mats now so much in use. These are produced by a singularly beautiful process applied to sheets of vulcanized caoutchouc.

This vulcanizing operation is simple enough, consisting merely of the addition of a quantity of sulphur—often combined with coloring matter—to the wet paste of rubber, followed by baking in large iron ovens filled in with lime. Charged with sulphur, the rubber is rolled into long bands of about half the width of the proposed mats. These bands pass on a travelling bed under a machine furnished with sharp cutters, which inflict stabs at regular distances, and finally cut off the band into lengths. These are next stretched on a frame so as to tear the wounds into almost lozenge-shaped openings, forming a perfect pattern; a process far superior in point of economy to that of punching out the interstices, and thus involving waste of labor and material.

Stretched on frames, the mats are now duly baked, and on leaving the oven, retain perfectly the form imposed upon them. To this process of vulcanizing, rubber owes much of its adaptability to many uses of modern life. The addition of sulphur, followed by baking in lime, imparts to the material the power of resisting heat, and has extended the area of india-rubber goods to the torrid zone. Carried a step further, this process produces ebonite, a material of great hardness and density, of which all kinds of articles, useful and ornamental, may be made; among which may be mentioned the cheap imitations of jet, which have the advantage of being far more durable than the hydro-carbon imitated.—*All the Year Round.*

The Shah of Persia on War.—"To-day, before seeing the ministers and others, the English Fire Brigade came, and in the garden at the back of our palace, went through their exercise * * They have invented a beautiful means of saving men. But the wonder is in this, that on one hand they take such trouble, and originate such appliances for the salvation of men from death, when, on the other hand, in the armories, arsenals, and workshops of Woolwich, and of Krupp, in Germany, they contrive fresh engines, such as cannons, muskets, projectiles, and similar things, for the quicker and more multitudinous slaughter of the human race. He whose invention destroys man more surely and expeditiously, prides himself thereon, and obtains decorations of honor."—*Shah's English Diary.*

Selected.

Solitude and a sense of isolation are not peculiar to sickness. They who walk abroad in the busy world have their own "loneliness of heart," and find it truly hard to bear.

THE FRIEND.

FOURTH MONTH 10, 1875.

SUMMARY OF EVENTS.

FOREIGN.—The steamer Faraday has been refitted and is now about to make another attempt to complete the work of laying the direct cable.

It is reported that the forthcoming budget of the British Ministers will show a total revenue for the financial year ending Third mo. 31st, of £74,922,000. This falls £2,414,000 below the revenue of the previous year, but exceeds the estimates by £497,000.

More heavy mercantile failures have occurred in England. The London Times, reviewing the Moody and Sankey revival, considers the movement transitory, although long to be remembered as a curious feature of religious life.

The trial of the Gulkwar of Baroda on the charge of attempting to bribe the servants of the Resident to poison Colonel Phayre, the Resident, has resulted in the disagreement of the commission before which the case was tried.

Advices from Calcutta in relation to the difficulties between the Indian government and the King of Burmah, concerning the boundaries and other matters, state that the king is making warlike preparations.

London, 4th mo. 5th.—U. S. new five per cents 103½. Consols 93½.

Liverpool.—Uplands cotton, 8 a 8½d.; Orleans, 8½ a 8½d.

The French government has agreed to the Berne Postal Convention. An official decree has been promulgated prohibiting the importation into France of American potatoes, or of sacks or barrels previously used in packing them. The object being to prevent the introduction of the Colorado beetle.

The Paris *Univers* publishes a Papal encyclical renewing the excommunication pronounced against the Old Catholics of Switzerland, and censuring the authorities for protecting them.

A dispatch from Berlin states that eighty Romish ecclesiastics are now imprisoned in Posen alone. The Bishop of Breslau has been summoned to resign his bishopric because he promulgated the Papal encyclical against the ecclesiastical laws.

A Conference of Catholic bishops has been held in Fulda with closed doors, the object of the meeting being to discuss and issue a pastoral letter concerning the bill before the Prussian Diet withdrawing the State grants from the church. The Times correspondent at Berlin telegraphs that it is anticipated that the old laws forbidding intercourse between the Pope and the Catholic clergy in Prussia, except through the government, will be re-enacted, and that measures will be introduced wholly suspending the Papal authority in Prussia until the Pope abandons his pretension to cancel the laws of the kingdom.

Advices from Rome say the Papal Nuncio to Spain has left the Vatican for Madrid, bearing instructions to the Spanish clergy to strive for the restoration of peace under King Alfonso.

The prospect of peace is said to be increasing. Since the issue of General Cabrera's manifesto to the Carlists, two hundred and forty-four officers, including nine generals, have left the service of Don Carlos and entered France. Many others have surrendered to the Alfonsists.

Professor Piner, of the University of Madrid, has been arrested because he petitioned against the recent reactionary educational decrees. The Professor, though ill at the time of his arrest, was sent to Cadiz for transportation to Fernando Po.

General Concha, late Captain General of Cuba, has addressed a petition to the king accusing General Jovellar, his predecessor in the Captain Generalcy, and now Minister of War, of being the cause of the lack of discipline in the Spanish army on that island; also, censuring the conduct of General Jovellar as Minister of War. The petition has created a profound sensation. The newspapers are compelled to maintain silence in regard to it.

Mexican advices state that the religious controversy increases in bitterness. The *Federalista* censures the foreign journals of the capital for leaning toward the Conservative and Church parties. The *Voz de Mexico*, a Catholic organ, says: "Our situation is critical. Our holy faith and its ministers are persecuted. The written doctrines of the government and the constitution are against us Mexicans, and foreigners in the Republic are divided into Roman Catholics and dissenters. On one side is religion, on the other unbelief. The unbe-

lievers have united their forces to combat the Mexican Catholics."

The news from Peru is interesting, from the fact that another great discovery of guano has just been made in a new locality. This time it has been found below a hard crust of sand some few leagues to the south of Iquique, the principal port whence nitrate of soda is shipped from Peru. This guano has been analyzed and found to be of the best quality.

A dispatch from Montevideo announces that the Uruguayan Chambers have passed a decree suspending the payment of interest on the public debt and providing for the redemption of the debt by the issue of new paper at a forced price. It is added that the foreign representatives have protested against the decree, and the situation is critical.

A St. Petersburg dispatch says that secessions from the Catholic to the Orthodox Greek Church, continue on a large scale in Russian Poland.

The Emperor of Austria and the King of Italy had a friendly meeting on the 5th inst. at Trieste. The Gazette of Venice welcomes the Emperor, and considers that by this visit to his former provinces he proclaims his friendly policy toward Italy and forgetfulness of the past.

UNITED STATES.—The Public Debt statement issued on the first inst., shows a decrease of \$3,681,210 during the Third month. The decrease of the public debt since 6th mo. 30th, 1874, has been \$9,453,462. On the first inst. the coin balance in the Treasury was \$84,105,520, and the currency balance \$5,182,412.

The interments in Philadelphia last week numbered 406. The mean temperature of the Third month, by the Pennsylvania Hospital record, was 35.77 deg., the highest during the month 64 deg., and the lowest 15 deg. The amount of rain 3.43 inches. The average of the mean temperature of the Third month for the past 86 years, is stated to be 39.11 deg. The highest mean during that entire period was 48.70 deg. in 1871, the lowest 30 deg., occurred in 1843. The rainfall of the first three months of this year has amounted to 8.63 inches, which is almost exactly that of the corresponding months of 1874.

The U. S. Comptroller of the Currency received twenty applications for national banks during the Third month, amounting to \$1,770,000, of which amount \$1,460,000 was from the Eastern and Middle States, and \$310,000 from the Southern and Western. During the same month the amount of applications for increased circulation from banks now organized was \$909,000, of which amount all but \$90,000 was from the Eastern and Middle States.

The late Johns Hopkins, of Baltimore, left the great bulk of his estate for charitable uses. The final settlement of the estate shows the property to be worth \$7,145,841, of which the Johns Hopkins University gets \$3,148,840, and the Johns Hopkins Hospital \$3,076,187.

A large portion of the miners in the Susquehanna, Lehigh and Schuylkill coal districts have been on a strike for a number of weeks past. The dissatisfied miners number many thousands, and some outbreaks of turbulence and disorder have occurred causing general alarm and uneasiness in the coal region of Pennsylvania, but the men appear to have been restrained from much actual outrage and violence. The Governor of Pennsylvania has issued a proclamation calling on the riotous miners to disperse and desist from further unlawful acts.

During the year ending 6th mo. 30th, 1874, the distilleries of the United States furnished about 65,000,000 gallons of whiskey and other liquors to the trade, and the breweries added about 270,000,000 gallons of malt liquors. Brandy, wine, &c., was imported to the value of \$6,300,000. The total cost of these beverages amounted to more than \$400,000,000.

During the Third month, 6477 immigrants arrived at New York. Last year 6058 arrived in the corresponding month.

The four steamers of the American Steamship Company made thirty round voyages between Philadelphia and Liverpool during the year 1874. The receipts for freight were \$683,502, and for passengers \$288,933. Loss on the business of the year \$48,914. The directors hope the business of 1875 will be more profitable.

The Markets, &c.—The following were the quotations the 5th inst. New York.—American gold 114½. U. S. sixes, 1881, registered, 120½; do. coupons, 121½; do. 1868, 120½ a 120½; do. 5 per cents, 1881, 115 a 115½. Superfine flour, \$4.55 a \$4.65; State extra, \$5 a \$5.25; finer brands, \$5.50 a \$9.00. White Michigan wheat, \$1.37 a \$1.40; amber western, \$1.29 a \$1.30; No. 2 Chicago spring, \$1.18 a \$1.19. Oats, 72½ a 75 cts. Rye, \$1.00. Yellow corn, 89½ a 90 cts.; western mixed, 88 a 89 cts. Philadelphia.—Middlings cotton, 16½ a 17½

cts. for uplands and New Orleans. Superfine flour, \$3.75 a \$4.00; extras, \$4.25 a \$4.75; finer brands, a \$7.50. White wheat, \$1.32 a \$1.35; amber, \$1.27 a \$1.30; red, \$1.26 a \$1.27. Rye, \$1.05. Yellow a mixed corn, 85 a 87 cts. Oats, 68 a 73 cts. Lard, a 15½ cts. Clover-seed, 10 a 11½ cts. The arrivals at the Avenue Drove-yard consisted of 2,000 beef cattle, 10,000 sheep and 4,000 hogs. Beef cattle sold at prices ranging from 4½ to 7½ cts. per lb. gross. Sheep at 5½ a 6 cts. per lb. gross, and hogs at \$11.50 a \$12.50 per 100 lbs. net. Chicago.—No. 1 spring wheat, \$1.02½; No. 2, 99 cts. No. 2 mixed corn, 69½ cts. Oats, 58½ cts. Lard, 15½ cts. St. Louis.—No. 2 winter red wheat, \$1.20 a \$1.21½; No. 2 spring, \$1.05. Corn, 73 a 75 cts. Oats, 65 a 66 cts. Rye, \$1.02 a \$1.05. Spring barley, \$1.23. Lard, 14½ cts.

The Sixth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting will be held in Arch Street Meeting-house on Fifth day, Fourth month 22d, 1875, at 7.30 p. m.

Friends generally are invited to attend.

RICHARD CADBURY, Clerk.

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION commences on Second-day the 3rd of Fifth month. Application for the admission of pupils may be made to BENJAMIN W. PASSMORE, Supt., (address Street Road P. O., Chester Co., Pa.) to CHARLES J. ALLEN, Treasurer, No. 304 Arch Street Philadelphia.

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WANTED, in the Girls' Department, a TEACHER READING and GRAMMAR, to enter on her duties at the opening of the Summer Session on the 3rd of Fifth month. Application may be made to

Susan E. Comfort, Knox St., Germantown,
Hannah Evans, 322 Union St., Philadelphia,
Martha D. Allen, 528 Pine St.,

DIED, on Fourth-day, the 3d of Third month, at his residence in this city, WILLIAM MAULE, in the 70th year of his age, a member of the Western District Monthly Meeting.

—, Third month 14th, 1875, BENJAMIN S. BELLAGEE, on the 19th his mother, ELIZABETH BELLAGEE, aged 78 years, and on 3d mo. 26th his father, ISAAC BELLAGEE, in the 84th year of his age, members of the Monthly Meeting of Friends of Philadelphia in the Northern District. After a brief illness, with twelve days, without an infectious disorder, were the fourths of this family removed by death, the daughter only surviving. The close of each was calm and peaceful. The aged father, after the departure of his beloved wife from a happy union of 58 years, severed after brief an illness, said, (while her remains were yet in the house and his only daughter lying very ill,) "Lord, thy will, not mine, be done. Should I die live I am resigned to His will, I rely on our dear Saviour's mercy, and that He will be with me and my beloved daughter in life or death." Truly the ways of Divine Providence are past our finding out. This dispensation speaks loudly to all, "Be ye also ready, at such an hour as ye think not the Son of man cometh."

—, Third mo. 28th, 1875, at her residence Abington, Montgomery Co., Pa., EMMA L., wife of Christopher Bockius. After experiencing that charity of heart known to the true believer in Christ, she found her peace consisted in relinquishing many of the vanities of the world, in which she formerly had taken great delight. Being deprived of her hearing, she came more thoughtful and retiring, and being faithful to her convictions, she applied for membership in a religious Society, and continued a beloved and consistent member during the remainder of her life. She was sincerely attached to our ancient doctrines and testimonies which became more precious to her as she became more acquainted with them.

—, on the evening of the 2d inst., at her residence in this city, SIDNEY COATES, in the 82d year of his age, a member and elder of the Western District Monthly Meeting.